The Meanings of Victory and Defeat in Jihad

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The first: that when the one who strives (in jihad) goes out to jihad, he has already achieved a victory over himself and over the eight beloved things that Allah mentioned in the verse, and what stems from them.

The second: when the mujahid goes out, he has also achieved a victory over his Shaytan, as it is mentioned in the hadith that he stands in his path to jihad to prevent him from it.

The third: by going out, he has also achieved a victory because he becomes among those included in His saying تعالى:

{*And those who strive for Us–We will surely guide them to Our ways, and indeed Allah is with the doers of good*}

and guidance is the greatest victory and the first step toward Paradise.

The fourth: by going out for jihad, he has achieved a victory over those who discourage him from among his own people, those who try to turn others away from jihad by every means and every trick.

The fifth: the victory of the mujahid is also shown in his firmness upon the path of jihad despite the hardship and difficulty he faces, and despite discouragement and abandonment; Allah تعالى says:

{*Allah keeps firm those who believe with the firm word in the worldly life and in the Hereafter, and Allah sends astray the wrongdoers, and Allah does what He wills*}

So whoever remains firm upon the path of jihad and continues performing this act of worship, becoming among the people of this verse, is truly considered victorious.

The sixth: the victory of the mujahid is also achieved when he goes out to sacrifice himself, his time, and his wealth for the sake of his principles and in support of his belief and religion; sacrificing for this religion is itself a victory, whether he overcomes his enemy or the enemy overcomes him.

The seventh: from the meaning of victory is that Allah grants His servants victory through proof and clarity; through jihad, the truth becomes clear and is raised high, just as the boy was given victory.

The eighth: from the types of victory Allah gives to the mujahidīn is that He destroys their enemy with a calamity from Himself, and the cause of that

calamity is the jihad of the mujahidin, as happened to the peoples of the Prophets.

The ninth: from the forms of victory is also that jihad becomes a cause for the impoverishment of the disbelievers and their dying upon disbelief without being guided, and this is from the greatest types of victory, their war against the religion and their confrontation of the mujahidīn becomes a cause for their misguidance and their persistence in disbelief until death, as happened to Firʿawn and his people through the supplication of Musa and Harun عليهما السلام.

The tenth: from the forms of victory is that Allah takes martyrs (*shuhadaʾ*) from among His servants; He تعالى said:

{***And these days We alternate among the people so that Allah may make evident those who believe and take from among you martyrs, and Allah does not love the wrongdoers***}

So every servant who works and strives for Allah تعالى does so in order to enter Paradise, and jihad is the shortest path to Paradise, and martyrdom is the greatest necessary victory that the mujahid achieves!

The eleventh: from the forms of victory is also battlefield victory, the victory of combat, and this is the type whose meaning is known to all people; many of them limit victory only to this, and this is a flaw in understanding, so it is necessary to include all the previously mentioned types of victory and what is similar to them.

The meanings of defeat:

The first meaning of defeat: following the religion or desires of the disbelievers.

His saying تعالى:

{***And the Jews and the Christians will never be pleased with you until you follow their religion. Say: indeed, the guidance of Allah is the true guidance. And if you were to follow their desires after what has come to you of knowledge, you would have no protector or helper against Allah***}

And He تعالى said in another verse:

{***And if you were to follow their desires after what has come to you of knowledge, then indeed you would be among the wrongdoers***}

So when a Muslim turns back and openly follows the religion of the Jews and Christians or any other religion of disbelief, whether secularism, Baʿthism, communism, or modernism, whether this following is complete or partial, then this is considered the highest form of defeat, even if the follower gains the pleasure of the Jews, Christians, and others from the religions of disbelief, and achieves wealth, authority, and leadership that he would not have achieved without following their religion.

The second meaning of defeat: compromising with the disbelievers (*mudāhanah*).

He تعالى said:

{***So do not obey the deniers. They wish that you would compromise, so they would compromise***}:

and His saying:

{***So do not obey the deniers***}

is a prohibition from Allah سبحانه وتعالى to His Messenger صلى الله عليه وسلم from obeying the deniers – who are the disbelievers of Makkah – in anything that goes against the truth.

Al-Qurtubi رحمه الله said in his tafsīr (18/230):

"He forbade him from inclining toward the polytheists; they used to call him to leave them alone so that they would leave him alone, so Allāh made clear that inclining toward them is disbelief."

And He تعالى said:

{***And if We had not made you firm, you nearly would have inclined to them a little***}.

And some people went astray thinking that the forbidden compromise (*mudāhanah*) is the same as permissible gentleness (*mudārāh*), so they entered the door of defeat, either out of ignorance or pretending ignorance, thinking that they entered it in the name of Sharʿī diplomacy.

And to clarify this, we say: the matter of (*mudārāh*) is one thing, and the matter of (*mudāhanah*) is another; *mudārāh* is permissible, unlike *mudāhanah*.

So mudārāh (gentleness) is to speak kindly with one who differs, with softness and kindness, without approving falsehood or supporting it, and the like.

If any of that occurs, then it has moved into the category of mudāhanah (compromise).

And the Messenger صلى الله عليه وسلم in the hadith: "What an evil brother of the clan he is" did not speak falsehood, nor did he approve anything false, nor did he commit any sin in his action – and far be it from him صلى الله عليه وسلم – rather, it was from the category of repelling harm or similar, but in a lawful way that was not mixed with sin.

And there are hadiths that praise dealing gently with people (mudārāh), because it can at times be part of good character.

And the difference between mudārāh and mudāhanah is that mudārāh is giving up worldly matters for the sake of improving worldly life, or the religion, or both, and it is permissible, and may even be recommended; whereas mudahanah is abandoning the religion for the sake of worldly benefit.

From what has been mentioned, the defeat of many people who ascribe themselves to Islam today becomes clear, when they compromised with the enemies of Allāh سبحانه وتعالى, deceived themselves and deceived others, and said that this is permissible mudārāh, when in reality it is nothing but a clear defeat and blind compromise, in which truth is turned into falsehood and falsehood into truth, and the religion is sacrificed for worldly gain and low personal interests. So what remains of the meanings of victory after such a disgraceful defeat?

The third meaning of defeat: inclining toward and relying upon the disbelievers and the people of falsehood.

He تعالى said:

{***And indeed, they were about to tempt you away from what We revealed to you so that you would invent something else against Us, and then they would have taken you as a close friend. And if We had not made you firm, you almost would have inclined to them a little. Then We would have made you taste double punishment in life and double after death, and you would not find for yourself against Us any helper***}

So whoever inclines toward or obeys the disbelievers or the wrongdoers – even though he is threatened with the Fire and punishment in the Hereafter – by his inclination and obedience to them, he loudly declares that he has suffered the worst kind of defeat, and that the principles he once held have lost their meaning after this inclination and obedience. Even if he claims with his words that he has not moved away from his principles, his inclination and obedience to those who transgressed or disbelieved prove him wrong and show that he is defeated.

Principles have no value if actions contradict them; they become nothing more than false claims and ink on paper. It can never be correct to speak proudly about principles while at the same time inclining toward the disbelievers and wrongdoers in what they want – this is nothing but a humiliating defeat.

And whoever reflects upon what has been mentioned of the meanings of victory and defeat will clearly see the ignorance of those who claim the defeat of the Islamic Emirate; the one who reflects on these meanings will be certain that the Islamic Emirate, led by Amīr al-Muʾminin Mulla ʿUmar – may Allah preserve him – have been victorious over the entire world, and that Allah has favored them and granted them many of the meanings of victory, and has protected them from falling into the meanings of defeat. We ask Allah to keep the mujahidīn firm and to grant them victory on the battlefield; indeed, He is the Guardian of that and capable of it.

So it is upon the Muslim to hold firmly to his belief and principles, and to always declare that he is superior and victorious no matter what hardship or injury befalls him. He تعالى said:

{***Do not weaken and do not grieve, for you will be superior if you are believers. If a wound touches you, a similar wound has touched the others. And these days We alternate among the people so that Allāh may make evident those who believe and take from among you martyrs, and Allāh does not love the wrongdoers***}

والصلاة والسلام على رسول الله وعلى آله وصحبه معين